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Organized by Raquel dos Santos Funari, Cláudio Umpierre Carlan and Filipe Noé Silva, the initiative to publish a collection of essays about the relations between the African continent and the regions of Ancient Mediterranean and the Levant comes in a good moment. It is important to point out that our academic environment lacks works like the one presented by the organizers, especially considering the need for didactic material for the debates on the curricular components of the History courses in the under-graduate and post-graduate levels in our universities. The emphasis given on the North of Africa and its Mediterranean coast, a strategic region and one of strong integration dynamics, is a link that conduct us to the breaking of constrained paradigms that are still maintained as a Eurocentric ideology, present as much as in the field of Ancient History as in the field of Ancient Africa studies.

Naturally, a movement that questions and breaks with this ideology has already advanced much since the last quarter of the 20th century and the recent decades. On one hand, there is a slow flourish of questioning paradigms and historiographical reviews oriented from the African continent as a result of the post-1945 independency movements. On the other hand, it is a reflection of epistemological transformations inherent to the historical march, especially regarding the post-structuralism interdisciplinarity and post-colonial approaches in the fields of archaeology and orality studies. Lastly, especially in Brazil, the historical and social reparation is an important necessity, something that is made possible by the visibility given to our Afro Brazilian cultural origins. This is a topic that is stressed by the 10.639/2003 legislation, that mandatorily establishes the subject of Afro Brazilian History and culture in school curriculums.

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Those three factors correspond to the guiding forces of a slow and incipient march. Objectively, the elaboration of the school and academic curriculums occurs simultaneously to the attention owed to the gaps of the intellectual production, in relation to other areas in historiography. This lack is reflected almost instantaneously in the formation of the students in both levels. Such dilemma is present as much in the African continent as in the traditional centers of academic excellence in Antiquity Studies in Europe and North America, where there are disputes for the type of questioning of the multiple relations of subordination and the readings of the colonial past made *in loco*.

For us in Brazil, and mainly for the lecturers and researchers of Antiquity - a concept imploded by the colleagues linked to the field of Ancient History - we immediately question for whom this "Antiquity" belongs to. In doing so, we realize that the frontiers constituted by the historiographical narratives of the classical studies, made not long ago, are in a process of being unmade: the geographical frontiers give space to integration networks. With them we can observe that regional African societies were, for a long, long time, players in negotiated disputes for influence and hegemony not only in their territories, but in much broader and diverse interactions, in the Mediterranean basin as well as beyond its coastal limits. In this sense, this work comes in a good moment, being constituted by diverse contributions that consider the teaching of Ancient History, History of Africa, and the progressively less resistant frontiers between the arbitrary nature of those concepts. In a similar manner, the collection brings contributions that allow us to analyze case studies that approach African societies in the written sources of Antiquity. Regarding those sources, the importance of the counterpoint offered by the material culture to a proper historical review is indisputable. Another element of importance is the reflection on the construction of the African past and its antiquity by Africans themselves, a specific process, one that is very dear to the nations of the continent, and one that is filled with singularities, especially during the Cold War period.

On the following lines we will emphasize the main assumptions of the work, which has as a main objective to propose a critical discussion and the denaturalization of the homogenizing narrative models of the Ancient societies. Those models are substituted by readings that deal with different concepts such as identities, diversity, alterity, and connectivity. It is a more inclusive "Ancient History", one that does not put Africa on the hot seat of its comprehension (FUNARI, 2020, p.5).

Therefore, in the paper by Maria Regina Candido and Alair Figueiredo Duarte (2020, p. 20) the current readings of written sources from Ancient Greece on the “Ethiopians” is thought over: in place of the triumphant Tucididean narrative of the Athenian “us” against the Persian and African “them”, the authors seek to approach the connectivity of the Greeks with those people, rejecting the reified interpretation made on Greek society as the cradle of civilization and politics in the West. On his part, Cláudio Carlan (2020, p. 30) points to the necessities of more detailed analysis on the political interactions of the North African Roman provinces: under the rule of emperors Adrian and Septimus Severus, for instance, the importance of the region is verified by the messages presented on the imperial coinage, which are the opposite of the contemporary readings, being legated by roman authors imbued with the current bias of the senatorial aristocracy. After that, the paper by Sérgio Feldman, dedicated to the debate on identity and alterity in the same region, having as emphasis the interaction between Romans, Berbers, Jews and Christians in the late imperial period, highlights the presence and resistance of the Jewish religious components in the region, permeated by permanent political and religious tensions, in a perennial manner, as among the Berbers, and extemporaneously, as during the Visigoth and Byzantine occupations in North Africa (FELDMAN, 2020, p. 50).

Raquel Funari discusses alternatives to teaching Ancient History in a way that “places” the antiquity of the Egyptian people on the maps and classrooms of basic education. It is an exceedingly difficult task, considering that it is necessary to rethink how this historical context is represented in the school handbooks, above all in a simplistic fashion, done with haste and filled with conceptual distortions, as with the concept of slavery, for instance. Therefore, the author lists initiatives such as the highlights given on the strategical position of the Nile region, its relevance to cultural exchanges and the emphasis on its diversity (FUNARI, 2020, p. 61-2). Still on the topic of teaching Ancient History and the presence of Africa, Elaine Ribeiro presents an interesting analytical approach of the Guinean and Cabo-Verdean school handbooks. The development of those handbooks associates Marxist ideology and post-colonial nationalist discourses as premises to a theoretical and methodological review that would rehabilitate the testimony of the very antiquity of African history, counterpointing the colonial negation of its past as a strategy to positioning these countries in modern times (RIBEIRO, 2020, p. 94).

The paper by José das Candeias Sales reassesses the procedure of documental analysis of the first three papers of the collection. In this sense,

his main argument consists of the defense of a black African cultural substrate to understanding pharaonic Egyptian society (SALES, 2020, p. 99-101). The obligatoriness of this defense is supported by an analysis that puts Nubia in the context of territorial and sociocultural integration with Egyptian society; the highlight of this relation is the premise of a deconstruction of a Europeanizing isolationism to which the Egyptian society was always submitted (SALES, 2020, p. 116). Finally, Filipe Noé Silva reaffirms, based on an examination of imperial epigraphy during the Augustan principate, the importance of the archaeological criticism influenced by post-colonial premises so we could seek a more balanced assessment of Roman imperial culture and North African cultural diversity (SILVA, 2020, p. 117). The only reservation is concerning the Compared History exercise proposed by José Remesal Rodríguez, in which the analysis of the commercial exchanges in the province of Baetica, that exposes the importance of commercial exchange with North Africa, is much dislocated between the first and the last set of papers dedicated to case studies in the book.

As a conclusion, we can state that the collection plays an important role as academic outreach and it functions as an interesting aid to amplifying the debates in academia. I say that because it is perceptible that we need studies of reach to the historical context established in this book. It is more and more necessary that the study of the antiquity of the African continent is more emphasized, especially when it represents a rich spatial and temporal delimitation such as the African Mediterranean and its central Saharan surroundings, considered not as periphery but as the core of Mediterranean antiquity studies.